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AND FREE RELIGIOUS FELLOWSHIP

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IT CAN BE DONE

An Inspiring Story

OVERLEAF will be found a vivid account of the progress of Unitarianism in America. It is a remarkable story. It will come as a splendid challenge to Unitarians in this country. Conditions in the two countries, of course, are different, radically different; but one reason for inertia would be overcome if this obvious fact were no longer regarded as valid for inactivity. Any such reason is a betrayal of the spirit, and there have been some such betrayals during the past few years. The American Unitarians have grasped the truth that we are living in a new world of spiritual change and adventure. Mankind is on the march in spirit as well as in body. Nobody is sure yet where the march will end up. But to refuse to take part in it, to cling to the shelter by the wayside in the hope that "it will last our time", is to count oneself out of the glorious surge of opportunity that thrusts the courageous forward. The shelter, even if it lasts our time, will decay when we are gone, and nothing be left but a few rafters to mark the hesitancy of those who tried to seek refuge there. Unitarianism in its very nature is a challenge of the spirit. If this is not accepted then the urge of its life has departed.

British Unitarians

Much has been done since the end of the war. It is true the American Unitarians are establishing new causes but the British Unitarians have rescued causes out of the ruins of war. It is one thing to see a loved church blown to pieces, its spiritual life scattered, to turn to and with inadequate materials build again, and it is another thing with opportunity beckoning to build on virgin soil. It is a question which effort calls for the greater spiritual stamina. By and large British Unitarianism has lifted itself out of the ruin—literal in some cases—of the war. But this is not enough. The danger lies in assuming that it is enough. The might-have-been still scars the past six years. The shelter with its seeming security has been the temptation to step away from the harsh but stirring challenge of the road. To hover behind four walls, no matter how safe and privileged they seem, trying to feel secure because they are still there, is the death of the spirit.

The "Carry On"

What then can be done? A list of such things written from an editorial chair, with a touch of exhortation about it, ie such a restricted community as the Unitarian, is liable to cause irritation. There has been plenty and enough advice on what ought to be done during these past post-war years. Everyone knows—or they think they know—what awaits the doing; the trouble is that so little, so very little is accomplished. A paralysis of inactivity rests upon the best of motives and the best of advice. If only a part, for instance, of the vision perceived in one of the meetings at the last annual gatherings of the General Assembly could be carried over in a continuous way to the life of the churches there would be a new stirring already. But the vision once seen seems to die away. There is no passion of effort afterwards from those who have seen it.

In the autumn of this year there was a meeting of ministers at Great Hucklow. It possessed warmth, courage, and spiritual resolve; if only a part of that had been given to the churches, as it actually was realised among a group of men and women, there could be the beginning of a new stir of resolve. One who was present wrote in this journal pleading for an attempted "carry on" of this warmth of union to the churches. It could have been done; at least some living attention could have been given to the doing of it. What happened? A dignified and moving appeal was published in THE INQUIRER on behalf of the ministers for a better attendance at church. This was but the skeleton of what was known at the conference; all the life and blood, the breath of the spirit was left out. The "carry on" was lacking. The vision was seen and its power felt but only for a few days. This stultification of spiritual effort, this inability to *do* as a movement what a few—or for that matter what many—see together when they meet is a part of the current failure.

This Can Be Done

What then can be done? We give our list. But there are other wide ranges of activity that can call to the varied opportunities of the churches. Ideas and passions count in religion as they count elsewhere. Unless the Unitarian movement is constantly entering into the depth of its insight, fashioning its own belief, flinging it as challenge and as contribution to the men on the march, it is not doing what ought to be done. Therefore we plead once again for a commission of the word, or for that matter a number of commissions, dedicated to the task of bringing Unitarian belief to the discipline of the word, and giving it to the world. The assumption that the word has been uttered for all time by what has been uttered in the past is no stimulus and not a good basis for "publicity".

At the same time the word should be adjusted to action. Has the movement nothing collectively to say about the inner political issues of our day? Has it no light to throw on hackneyed party politics, no creative social ethic to guide men through the seeming morass of current political thought? Thirty years ago Unitarians were not silent on political issues. Is not silence now a sign of surrender of spiritual insight? Or a confession that cowardice seems to be the best policy?

Men and women are as troubled about the implications of personal relationships as they ever were. Changing environment brings changed moral problems. Has the Unitarian movement no brave word of guidance to give to spiritual men and women grappling with the problems of personal morality in difficulties never known in the past?

To assume that silence meets all these questions is to assume that religion, and particularly Unitarian religion, has nothing to say. That is not true. Religion has everything to say, and Unitarianism has its own creative urge to give to what should be said.

AN AMERICAN ADVENTURE—I

By H. H. Cheetham

(The Rev. H. H. Cheetham is the Assistant Secretary of the General Assembly and Secretary of the Religious Education and Youth Department. He visited America at the invitation of the American Unitarian Association.)

I HAVE recently returned from an extensive tour of the Unitarian churches in the United States of America and Canada. It has been a wonderful and stimulating experience. America is a vast continent. The first part of my tour from New York by way of Boston to Salt Lake City and the Pacific Coast gave me an overwhelming sense of the physical greatness and wealth of America. Leaving Boston on a Tuesday, I travelled continuously on an express train until Thursday night, before I reached the superbly planned city of Salt Lake, the great Mormon centre. Day and night, the train drawn by powerful diesel engines thundered along valleys, through great industrial cities, over lonely plains where for hundreds of miles herds of cattle seemed to be the only living creatures, across wide rivers and round exciting curves of mountain ranges with dense forests and sparkling lakes thousands of feet below. Eventually Salt Lake City was reached and a very full schedule of broadcasts, lectures, conferences and services had begun.

The American Scene

Before my tour was completed, I was to travel almost continuously for ten weeks, along the Pacific Coast, over the deserts of Arizona and New Mexico, across the rich oil fields of Texas, through the Middle West to Chicago, then on to New York, back to Boston and the Eastern Seaboard. The culmination of my journeyings was the Biennial Conference of the American Unitarian Association at Montreal, followed by a quick visit to Toronto and Ottawa, before sailing from Quebec for home. I saw Nature in her most spectacular and varied moods. To walk through a forest of giant redwood trees, as old as the Christian era, was a great spiritual experience. To look down upon the vast expanse of San Francisco Bay where the Pacific comes sweeping into a wide natural harbour spanned by the Golden Gate Suspension Bridge was awe-inspiring. To peer through a glass bottomed boat on the ocean at tropical fishes, brilliant sea anemones and octopuses was exciting. To ride in a car through a desert in Arizona resplendent with vivid flowers and giant cacti was romantic. To return to New England in the Fall when the scarlet, golden and yellow leaves of the autumnal trees were reflected in the waters of quiet lakes was like a benediction after some great Odyssey. My primary purpose, however, was not sightseeing; this was the wonderful background to a tour of our American and Canadian Unitarian churches.

The American Way of Life

An appreciation of the American scene enabled me to understand some phases of the life of the people. America is still the land of the pioneer and adventurer despite its gigantic cities with their towering skyscrapers and their turbulent streams of noisy traffic. Many of the people I met in the churches were the grandchildren of men and women who had crossed this vast continent in covered wagons and endured the privations and hazards of pioneers. Others were families, who had pulled up their roots in the Old World and turned their back upon traditionalism and dogmatism. They were seeking a new way of life, the way of freedom and democracy. Groups of people from every race and culture were trying to weld themselves into a new nation. Even people, whose families had been in America for many generations, were on the move. They were going westwards to seek a home in the new cities and towns of California, Arizona and Texas. I sensed among Unitarians and Liberals a spiritual migration, a desire to move to new positions and to plant their roots in a more fertile soil. There is a restless, adventurous quality in all American life.

Unitarianism

American Unitarianism is on the move. It has a dynamic power and adventurous faith which appeal to the liberal sections of the American nation. There are, of course, large numbers of Americans who dislike adventure and are seeking material comfort and security in religion and politics. These turn to Fundamentalism or the militant Roman Catholic Church of America which is striving to capture the soul of the new nation. In California and other states, a liberal runs the risk of being labelled "Un-American". Yet despite the violent forces of reaction and orthodoxy, thinking people are looking for a religion unhampered by dogma. American Unitarianism has been quick to seize the opportunity to meet the spiritual needs and aspirations of such people. Consequently, an imaginative but practical programme of church expansion and forward work has been carried out with most encouraging results. At the Council Meeting of the Association in Montreal last month, three new churches were admitted to the roll of the American Unitarian Association; others had been added this year at the May meeting in Boston. A glance at the map of American Unitarianism reveals the fact that there are new churches in California, Texas, Arizona, the Middle West and the Deep South. It is anticipated that several new churches will be built within the near future.

New Churches

Perhaps the most impressive new church that I visited was at Dallas, deep in the heart of Texas. Here was a beautiful modern functional church with excellent Sunday School premises and a dignified meeting hall on a prominent site in the city. There was a flourishing Religious Education programme under the direction of a paid director. The problem facing the congregation was how to find more room for the children since the School had grown beyond their expectation. The attendance at the lecture which I gave proved that there was a large and virile congregation consisting chiefly of University and professional people. Their minister was one of the most able and hard-working ministers I have ever met. One could feel the sense of purpose and enthusiasm shared by both minister and congregation. I met groups at Tuscon, Arizona and San Gabriel, Southern California, who were planning to build new churches. At San Gabriel, the Sunday School would compare favourably with some of our best; the class of parents and grown-ups equalled in size an active adult class in a big Lancashire Sunday School. These groups were composed of people who had recently discovered Unitarianism after revolting from the dogmatism of the orthodox churches. They had captured the rapture of the forward view.

Forward Together

There are several significant features to be noted about these new churches and groups. They owe their origin, in the main, to the missionary zeal of lay people, who settle in the new towns. They commence as fellowship units and meet in houses, then they meet in schools and gather unto themselves strength by personal campaigning and propaganda. The strength of any church is in the strength of its laity. Highly placed business executives connected with our body are not diffident in persuading the people they meet that Unitarianism has a relevance and power for the modern man.

Again before any group is accepted as a church, it must prove its ability to be independent from the economic point of view within a period of five years. No American church, new or long established, can expect to get an annual grant year after year from Headquarters in order to keep its doors open. It must set about the task of putting its house in order and make a serious effort to pay its minister an adequate salary. They do not all succeed but the majority do.

The ministers appointed to these new churches are guaranteed a salary by the Association for a preliminary period. Those chosen are men of proved ability and mature judgment. You discover ministers leaving vigorous, established churches and undertaking the risks and difficulties associated with the development of the new causes. The progress achieved by American Unitarianism with regard to new churches reveals the vigour of the laity, the forward looking policy of Headquarters in Boston and the sense of adventure in the ranks of the ministers.

While the situation in Great Britain is not comparable with that of America, I wish that the spirit animating the growth of these new churches was more manifest in our own laity and ministry. I have nothing but admiration for the way in which our people have held fast through the long years of war, austerity, high taxes and all the other troubles that beset us in our church life. But has not the time come when we should make a determined effort to go forward? The spirit of high adventure, missionary zeal and imaginative planning would enable us to write as stirring a story as our brethren across the Atlantic have in the last five years.

(*To be continued.*)

THE CHAPEL OF THE MINER'S LAMP

By H. Swinburne Carr

(*Mr. Swinburne Carr is a Trustee of the Unitarian Church, Choppington, Northumberland.*)

THE articles by Wilfred Waddington and Ronald Bartram, in the issue of THE INQUIRER of October 20, have been a tonic and spur to us all at Choppington.

Our church is an unassuming brick structure erected in 1868 in the style of the various nonconformist places of worship which sprang up in the mining districts of Northumberland in and about that period. It stands in a miniature valley where the main road to Newcastle dips, and everywhere are to be seen the giant pit heaps spewed up from the bowels of the earth; familiar land marks by day and miniature volcanoes by night. Yet, strangely enough, the cattle graze peacefully in the green fields at the base of these man made mountains.

The founders of the church were Sir J. Baxter Ellis, the Rev. J. C. Street, and the brothers John and Robert Elliot, of Choppington. Prior to the erection of the church open air services were held on a "little green hill" skirted by a little brook where, it is recorded, over 1,000 people used to attend.

The Right. Hon. Thomas Glassey, one of the members of the first government of Queensland, was an active worker in this little church, where he used to teach the miners to read and write in those days. The Right Hon. Thomas Burt, known as "the father of the House of Commons", was also a frequent worshipper. Both these men in their younger days worked at Choppington colliery.

Many a miner's child has received baptism here, and many have come to the Sunday School barefooted in the dark days of not so long ago. The crushed and broken body of the bread winner sacrificed on the altar of the eternal fight for coal has been brought to this sanctuary to receive a farewell panegyric.

The foundations of the church stand secure on a solid block of coal so we can justly and proudly call it "The Chapel of the Miner's Lamp".

Like many other churches in the district approaching the centenary the passing of time has left many signs of decay in the fabric, externally and internally, and much voluntary work has been done recently, including in the church garden which has been cleaned of weeds, and flowers have been planted.

The interior is drab, uninviting and unattractive and it was decided that the time was long overdue for a complete renovation.

The question of cost was the primary consideration and, in view of our limited funds, the cheapest decorator's estimate of £250 was out of the question, so the work was voluntarily undertaken by my wife and self. Luckily for the church we are both decorative artists.

Plans were prepared for a unique and attractive scheme of decoration, as two artistic people would wish it to be, bearing in mind that if the work was worth doing at all it was worth doing well.

The first step was to wash and clean the walls of half a century's accumulation of dirt and grime, the resulting liquid being as thick and black as coal tar. This was such an improvement that one of our members exclaimed: "My! the place doesn't need painting after all".

The colour scheme chosen is a cream ground, with pale blue and red flowing stencils and designs, the north wall being enriched with the inclusion of three stained glass windows; the subjects chosen are "Faith, Hope, Charity". It is hoped to get this work "fired" at King's College, Newcastle. In two circular arches are paintings in oils of Florence Nightingale and John Pounds, and a searching examination of data has been made to ensure that this work is as authentic as possible. The rest of this wall is subdivided into a series of decorated, painted panels bearing the portraits of past ministers and great Unitarians. The whole of the shaped stencil plates to fit the curved windows, mural paintings, and designs for three stained-glass windows, were executed in a trailer caravan in a lonely country lane which has been our home for twelve years. The side walls are to have decorative panels recording the names of Unitarian martyrs and heroes, scientists and inventors, writers and poets, philanthropists and reformers, preachers and hymn writers copied from Dr. Alfred Hall's book *The Beliefs of a Unitarian*. Our chief difficulty is to get sufficient decorators gold leaf for the lettering of these panels.

The church was originally cleaded with pitch pine boards and parts have suffered from dry rot and decay.

But we made an appalling discovery! On removing parts of decayed timber we found that the ends of the main roof joists had dry rot, and the whole roof was in a dangerous state of total collapse; some of the joists had actually dropped six inches. Ladders were at once erected as temporary supports, followed by timber battens, and an immediate round up of the church trustees made. A builder's estimate was again out of the question, so the pit lads had to get at the job again.

Steel angle plates were made and bolted to the walls directly under the joists, these were gradually forced back into their original positions with timber, wedges, sledge hammers and much sweat; and our joy was our greatest reward as we saw the beloved roof of our fathers heaving up with the brawn and muscle of their succeeding race. The total cost was £12 and for this we saved our roof and possibly our church.

And so the work goes on, and we are slowly but surely transforming our church into a lovely little sanctuary more fitting for divine worship than it has ever been before, and we feel that a fitting climax to our programme would be the installation of a pipe organ to replace our ancient harmonium. Again, a new organ is out of the question, so what I have in mind, as an organ lover and enthusiast, is the acquisition of an old instrument which will give me many more happy hours in making it speak. Perhaps in some dusty niche somewhere is the realisation of my dreams.

In front and above the reredos and altar table (which I had the pleasure of carving in oak many years ago), we will hang a miner's lamp—ever burning—symbolical of the industry of the district and the light of Unitarianism which still glows at Choppington.

IT OCCURRED TO ME

By Muriel Hilton

ALTHOUGH there is a crisis in the book trade with all its consequent frustration for those who have an urge to express themselves in words, even so, one sometimes gets overwhelmed with the magnitude of print that is at our disposal. Each week the periodicals mount up; the Public Library books remain unread and we are bewildered by the wide choice of good literature advertised in the book lists and columns. How difficult it is, we feel, in our limited reading time to know what to read and what to reject.

I sometimes remind myself as I skim the articles in an intellectual weekly which is passed on to us, how much thought and work went in to the writing of those paragraphs so swiftly passed over, but this does not always have the desired effect of a less hurrying perusal. When one opens a book of poems, an anthology or collection of one poet's work, one is more than ever reminded of the absurdity of trying to read too much.

The Japanese, we are told, do not crowd their walls with pictures, but display them slowly, one by one. They will hang one picture in a room for a week, and then withdraw it, to gaze upon another. How different this way of looking at pictures, than that of the gallery walker who goes through room after room just stopping for a few moments at each picture. The artist like the writer must have taken hours just brooding on his picture, but the person to whom he wishes to communicate his ideas imagines that he can receive them in a few moments. Perhaps in a more leisurely world, when there were fewer distractions, people really found time to consider and contemplate works of art, but somehow today there seems so much to see and to read that we are apt to suffer from indigestion.

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A well-known poet, deploring this tendency to skip through pages of poetry, suggests that a poet might print his lyrics one at a time and sell them for a penny, sixpence or a shilling so that those who read them would be constrained to hover over what they read. Emerson speaks of the good architect as building better than he knew, and Socrates says that in the poet there is a demon who speaks through him truths from a profounder life than the conscious. This we believe is true, and yet how can we get to the depth of any beauty if we do not find time to contemplate it slowly?

A. E., who knew more than most moderns the discipline and worth of contemplation, says that it is only by brooding on what is beautiful that we come to the depths of poetry and in ourselves. And he goes on to say, "Anyone who will read in this unhurried way will find beauty becoming a living thing in themselves, and they will be nearer to Earth as it was before the Fall and have some vision of the enchantment of the universe and of beauty, the reward of all who will fly from surfaces to depths. If they do so they will know that the Golden Age has never passed away but is always about us, and it is a vision which can be regained by any who will light some of the candles in the many mansions of the spirit".

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The other day a friend lent me a book by Edward Carpenter which consisted of two of his lectures. These lectures were based on the teachings of the Upanishads, and they were both of absorbing interest. The one on Rest was full of common-sense wisdom that has been known for thousands of years and yet has been so little heeded.

Most of us will agree with Edward Carpenter that in the whirlpool of life, in the torments that beset our modern age, to talk about rest seems almost an anachronism. We are beset with noise, speed, mechanisation, and though we would not like to do without some of the amenities of civilisation a great deal of simplification is called for if we are to live as fully as we were intended. With progress there has arisen a vast army of those who suffer from nervous debility, and who can wonder at it when apart from the insecurity of modern life, the rumours of war and upheaval, there is an accompanying strain because of the inability to seek real rest, relaxation and serenity. We cannot individually allay the rush of modern life, but we can learn to rest even in the midst of hurry and confusion.

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Edward Carpenter gives a very good illustration of this ability to find the centre of rest amidst the storms. He says, "The typhoons and cyclones of the China seas are some of the most formidable storms that ships can encounter. Their paths in the past have been strewn with wrecks and disaster. But now with increased knowledge much of their danger has been averted. It is known that they are circular in character, and that though the wind on their outskirts often reaches a speed of one hundred miles an hour, in the centre of the storm there is a space of complete calm—not a calm of the sea certainly, but a complete absence of wind. The skilled navigator, if he cannot escape the storm, steers right into the heart of it, and rests there. Even amidst the clatter he finds a place of quiet where he can trim his sails and adjust his future course. He knows, too, from his position in what direction at every point around him the wind is moving and where it will strike him when at last his ship emerges from the charmed circle."

He feels and many of us will agree that in the very midst of the cyclone of daily life we can find a similar resting place, and that if we can our case is by no means hopeless, but that if we cannot there is indeed danger. It is the religious person who knows the way of loosing the chains which bind him to the whirligig of the world, who knows how to pass into the centre of the cyclone and who thus finds in the stilling of his heart a measure of freedom.

A PLACE FOR MYSTICISM

By Irvin Hodgson

(Minister, Stockport Unitarian Church)

WHILST few would deny that the essential core of all forms of religious life lies in some form of mystical comprehension, the fact remains that a systematic and conscious practice of mysticism has largely departed from the realms of popular religion, and is in fact, often regarded with both suspicion and derision. This may be due to the departure from our midst of a general belief in the efficacy of such things as prayer. The unseen has retreated for so many of us, and the seen holds sway over our lives. It is a truism that when the natural world intrudes the inner life goes into seclusion, if not into actual abdication. Yet another cause may lie in the narrowness of sectarian views of religious practice, wherein any system which is in any way different is almost fanatically opposed. Yet another cause may lie in an almost total misunderstanding of what a sane, rational mysticism has to offer.

The study of mysticism does not necessarily imply an obsession with "mystery", except in the very broadest sense. It is not an adventure into the occult which demands very special powers and aptitudes. In fact, whenever a person begins to concern himself with spiritual things, with the relationship between mind, body and soul, and with the relationship of these things to what Emerson has called "The Oversoul", in that moment, he has entered into the realms of mysticism. We have been informed by eminent scientists that if religion is to have any foothold in human life and thought there must be some definable region beyond the scope of science. Jeans tells us that "the universe begins to look more like a great thought than a great machine". In other words, religion is dependent upon the insights of its mystics, whose task is to relate the "designing or controlling power" of the scientists to the practical things of everyday.

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To have any meaning at all for the enquiring mind, mysticism must concern itself fundamentally with such questions as: Why do we Live? What is the Cause of Life? and What is the Purpose of Life? These questions in themselves embrace many of our lesser problems, and it would be a mistake to imagine that there can never be any answer of any kind. We may never reach a final answer, but always, for the earnest seeker, there is an answer of some kind, and invariably the answer is of such a nature as to afford complete satisfaction at the time. Like Unitarianism itself, mysticism must be an attitude of mind and not a system of beliefs; an attitude which is continually evolving and expanding. It is inseparable from true religion if only in so far as both depend for reality upon subjective experiences which may afterwards be translated into objective factors for daily living. The elements of both are precisely where you find them, and nowhere else. Once the quest is engaged and the search is on then, within the depths of the soul, are developed those latent faculties for apprehension and perception which serve to still further enlarge the scope and realm of experience. Why should we imagine for one moment that the lesser part of man, his physical body, is the only part of him with faculties for perception? Soul-perceptions await us if we but know the method to acquire them, and, to the earnest seeker the voice of experience will always be the voice of authority. Hence the significance of any assertion that "I believe", for such an assertion is always the authoritative voice of experience at first hand.

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Hence, in any approach to mysticism, we must begin with man himself, for there is nothing with which we are so intimate and familiar as our own selves. Bearing in mind that man is dual in the sense that he is a soul possessed of a body, the quest is not so hopeless as might at first be thought, and the mystic soon discovers for himself that there is always sufficient light for him to walk by. As experience crowds upon experience, and he gains the facility of relating one to another, his world becomes filled with "the light that never was on land or sea".

Perhaps one of the most important injunctions to the initiate in mysticism is that of the Psalmist: "Be still, and know that I am God". So simple, and yet so difficult a command in a world that has lost the secret of stillness. Yet always, there is the Inner Haven for the one who holds the key. The world's greatest discoveries have been made in the silences of that Inner Haven, be they in the realms of Religion, Philosophy, or Science. There is no other way in which real and lasting discovery may be made, except in the silence. True Reality lies behind the screen of the objective world, and, to change the metaphor, is discernible only when we are able to break the fetters binding us to time and space. There can be no other way.

This is not to suggest that mysticism, in the modern sense at least, is to be a renunciation of the world; on the contrary, the true mystic must perforce be more in love with his world than ever before. Not only is it his natural home, but it is his vantage point from which he views the universe, and in which he sees nothing else but the manifestation of God. Whilst he will refuse to be enslaved, at the same time, neither will he, in any way, ill-use that which he finds around him. He will sow and he will reap, but always with the knowledge that, as he sows, so will he reap. He is industrious in his calling, studious, compassionate; he is loved by friends and neighbours alike because of what he is; he is tolerant of all faiths and systems of belief, tracing ample evidence of the magnificence and efficacy of God in the simplest things. For him, the difference between spirituality and materialism is that of focusing the attention on either the cause or the effect of phenomena. Cause, he finds to be both powerful and lasting; effect both evanescent and dependent; cause is simple with effects that are multiple, but he strives never to confuse the two. What he does seek to observe, in short, is God in His eternal and universal aspect.

His task then, is the perception and apprehension of the Divine as it manifests all around him. His apprehension of the universal rhythm or "beat" prompts him to attempt to set his own life "in tune", that the Divine within him may have full expression and bring its fullest powers to bear upon his common life. Jesus referred to something like this, when he said: "I am come that ye might have life, and that ye might have it more abundantly".

REVIEWS

"I ACKNOWLEDGE not Philosophy to be the Mother of Theology as some say . . . yet this I dare say, that without rational philosophy (in its root) we could not be rational men. . . ." So wrote in 1682 Thomas Collier, "a great sectary, a mechanicall fellow, a great emissary and a dipper", as a bitter critic described him. Collier was the most influential Baptist leader in the West of England in the middle of the seventeenth century. He was a "husbandman", and Dr. H. John McLachlan writes about him in the first article in the current issue of the *Transactions of the Unitarian Historical Society*.

The longest article in the issue is by H. Lismer Short, who writes on "A Century of Unitarian Hymn Books". This survey of the past would be of the greatest interest to many Unitarians. Among other things that will surprise them is that the first Hymn Book to have the name Unitarian on its title page was published in 1810. And, some of them would learn with wry humour and cheerful reflections that round about 1839 Martineau thought that the Unitarian body was almost dead.

A masterly and polished lecture recently given by Dr. Geoffrey Nuttall to the Friends of Dr. Williams's Library on "Richard Baxter and Philip Doddridge" is now published by the Oxford University Press at 3s. 6d. Dr. Nuttall has captured the warmth and piety of these two men and brought them both movingly alive. There is much for the preacher to learn from this lecture.

E. G. L.

A RELIGIOUS POET

Jack R. Clemo is a young writer, who was given an "Atlantic Award" a year or two ago, on the strength of his interesting first novel, *Wilding Graft*. Since then he has written a striking and unusual autobiography, *Confession of a Rebel*, and there has just been published his first book of poetry, *The Clay Verge* (Chatto and Windus, 4s. 6d.). Mr. Clemo is an unusual figure in contemporary literature. He has great power of evocation, and the Cornish china-clay country, around St. Austell, where he has lived all his life, provides him with ample opportunity of painting word-pictures of a landscape probably unique in England. But most of his poems are religious in their significance, and show a forceful and original mind, struggling to work out a theology which shall be understandable and reasonably held. *The Clay Verge*, in fact, is a book of poems which should attract attention, even in these unpoetical days.

J. R.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

THE BELIEVER'S CHURCH

SIR,—In reply to Mrs. K. E. Arciszewski's letter of October 27 we assure her that we share her concern for the immediate and more distant future of our Unitarian Movement, and that her letter has not gone unnoticed. Her suggestions may sound "impractical and impossible" but we feel her line of thought courageous and well worth pursuing.

We do not think, however, that at present full-time ministers should be available to the denomination as a whole because the intimate, personal, and continuous contact between the minister and his congregation would be undermined. Nevertheless, the need for fellowship between our congregations, the increasing burden of church buildings, and the present shortage of ministers, make it imperative that we now think in terms of areas and inter-related groups.

But Mrs. Arciszewski's suggestion that groups of six or more persons be formed, which would be self-running, presents a difficulty in that without ministerial support and inspiration many young groups would not survive. Periodic visits and advice would be insufficient; they need a more personal relationship with a minister.

To overcome this difficulty we suggest a scheme whereby one small area be tackled at a time, and that not by one minister alone but by a team. A number of adjacent churches would appoint four to six ministers who are generally agreed on principles, aims and methods and are regarded as ministers in general to all the churches in the group, but in particular to their own congregations on whom for the time being they would be financially dependent. Each minister while being especially concerned with his own church, thus preserving the intimate relationship between minister and congregation, would also be well acquainted with the members of the congregations of his brethren. This would help to instil a sense of interdependence between their congregations in place of the present parochial outlook. In this way a feeling of a Unitarian *Movement* would grow from within the group rather than being superimposed from without.

The ministers could then begin the task of forming small groups of worshippers using families in their churches as nuclei. They would form one group at a time with practical assistance from the laymen of the area. These groups would hold weekly evening meetings in each others' homes under ministerial guidance for devotional worship, mutual help and discussion. Eventually lay-leaders would assume more prominence. During all this time the groups would be welded together by membership of their mother church.

Thus the group of ministers in intimate contact with each other, and having a very real sense of interdependence, would inspire similar feelings among the congregations of the sister churches and the groups which grow out of them.—Yours,

Fred W. Barr, Sydney H. Knight, Geoffrey W. Petts, Albert E. Potts, the Unitarian College, Manchester.

"THE INQUIRER" AND ITS READERS

A MINISTER'S LETTER

The following letter which appears from a minister in a current calendar admirably states the purpose of "The Inquirer"

"Our own Unitarian paper is THE INQUIRER. We may be proud to reflect it is the oldest of all nonconformist weeklies. It is, pre-eminently, so far as Unitarians are concerned, the family paper of our own household of faith. The cutting from it on the vestibule notice-board, giving the report of our X—— Service, is typical in the intimate mention of names. It shows we are part of the family and that other Unitarians like to get to know about us, and are interested in our doings, even if they do not already know us personally. THE INQUIRER encourages ourselves to become acquainted with the other members of our Unitarian family in the same way.

"Of course it does far more than this. The main part of it consists of articles dealing with various aspects of life and religion from the Unitarian point of view. These provide a forum for the presentation of thought and for the discussion of questions, in which we are all interested. Reading THE INQUIRER week by week almost certainly means that our own knowledge of what we stand for is increased, our vision enlarged and our enthusiasm for the cause constantly stirred.

"Just to glance at one copy is not a fair test, whether of it, or of any paper. We must give ourselves time to know it; but to read it regularly and to read it thoroughly can hardly help but result in our own Unitarianism, our own religion, becoming increasingly real and meaningful. . . .

"Besides, the usefulness and value of that threepence are not confined to the benefit we ourselves derive. It represents one more reader for THE INQUIRER itself. The circulation figures are that much larger. The paper that represents our movement throughout the country is that much stronger. The stronger we make THE INQUIRER, the stronger the influence of our movement will be.

"Even if the paper did not appeal to us, that threepence each week—especially if it is a silver one!—could hardly be better spent."

Have you sent us your letter or card yet, with the words, "Please increase . . ." ?

LEADERSHIP TODAY

By S. H. Mellone

(The following is an account of an address recently given by Dr. Mellone at the opening session of the Unitarian College, Manchester. Dr. Mellone was Principal of the College, 1911-1921.)

A VITAL subject today is "Leadership and Personality". The separateness of individual persons was the primary and obvious fact about them. Personal individuality was possible because each had a centre of thought, feeling and will which could not be shared by any other and through and from which it became a real cause in the world. Therefore the individual was the real; this was true even though crass individualists had built mischievous delusion upon it. What was the most vital quality of individuality which made leadership possible? While recognising the importance of heredity and environment, the centre of personality was growth from within; there was always what Martineau had called "an increment of being", the emergence of something new for which there was nothing in the past to prepare us.

A creative leader was an individual personality powerful enough to create new ideal aims and act with an impulsive force on other men, and the test was his power to arouse in his followers endurance, a spirit of devotion, and a feeling of moral obligation to follow him. That had happened often in human history, but sometimes the opposite had happened, and men had destroyed, not followed, the leader. Nevertheless, he had changed the deeper movement of events and turned it in a new direction.

Supreme in human history stood the figure of Jesus. The crucial question was still "What think ye of Christ?" It could be answered either in terms of traditional theological dogma, or in terms of human personality, with its creative powers, capable of expanding beyond us but on our own line until they found their home in God. "My Father in heaven", said Jesus. Without daring to prophesy, it might be said that the age was past when men could look for leaders who would change the deeper direction of events. If the voice of human history could speak it would say, "Learn more from the great creative thinkers of the past before you venture to hope for the coming of another".

Leadership today was passing to groups—groups of individual persons working together for purposes which seemed to them to be good. Our leaders were "representative" leaders and were such because they responded to the desires and purposes of a group, and great leaders strove to purify the group spirit of passion and prejudice. The group spirit was a reality and something more than the collection of individual minds; it was at work in the modern world on a vast scale.

Speaking of human nature in terms of its highest possibilities, what were those voluntary associations which ought to be supreme? Our churches were social groups where with no outrage on reason we met on the basis of our noblest faith and aspirations. They needed far more the group spirit than they had yet created. Our ancestors were men and women whose purpose it was to help us to work together through our freedom and through our differences. In part, they had succeeded. But in our churches there was ample room for the group spirit to grow; we should labour in the faith that God had greater things in store for us and that out of our weakness we should win strength.

CHURCH ATTENDANCE

WHILE it would be beyond the power of the present or any other Government to enforce the prescribed fine under an old Act of Parliament of one shilling for non-attendance at church on Sunday, said Mr. E. A. Roberts at Plymouth Unitarian Church recently, the people of every communion viewed with the gravest misgivings the descent in this country into what was popularly known as the Continental Sunday. He emphasised that religious Services were being conducted that day in scores of churches and chapels in Plymouth, but it was safe to say that the total congregations in all of them were less by many thousands than at the city's half-dozen picture theatres. As actual illustrations he said that in one Plymouth church which had sittings for 500 worshippers on a recent Sunday there were only five people, including priest and organist, and at another well known Plymouth church, with accommodation for 700, the congregation numbered but about 25. It behoved Christian people of all denominations to do everything in their power to maintain and preserve the Sabbath as a day of divinely appointed rest and worship.

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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TEL.: EUS. 7554. Editorial: EUS. 2912

NEWS REVIEW

Liverpool District Women's League.—The Autumn Meeting took place at Gateacre Chapel, on Saturday, October 27, coinciding with the 250th Anniversary of the Chapel. The Devotional Service was conducted by Mrs. Duncan Stewart, after which the Rev. D. P. Stewart gave a most interesting talk on the history of the Chapel. Tea was provided by the Gateacre League, and at the meeting which followed we were especially honoured by the presence of Mrs. A. D. Mitchell, National President, who gave an inspiring talk on "New Activities of the League". 83 members were present representing 13 branches.

Blackpool: North Shore.—The Induction Service of the Rev. F. D. Jones took place on Saturday, October 20. A good congregation assembled in the church, with visitors from South Shore, Ansdell, Burnley, Hindley, Bury and Rotherham. The Rev. Albert Smith, of Park Lane, conducted the Service; the Rev. Fred Kenworthy, of Cross Street, Manchester, gave the Charge to the Minister; and the Rev. Herbert Crabtree, of Ansdell, the Charge to the Congregation. Mrs. Ogden, as President of the Church, voiced the welcome of the congregation, and the new minister suitably responded.

After Service over 60 persons sat down to a splendid tea, following which came an informal meeting of welcome, when the Chairman of the North and East Lancashire Unitarian Mission, Mr. C. S. Butterworth, of Rochdale, expressed the greetings of the mission. The proceedings concluded with a social evening.

Boston.—An Interdenominational Women's Rally was held at the Spain Lane Chapel, on Thursday, November 15. Delegates attended from all the local Methodist and Baptist Chapels, from the Salvation Army, the Boston P.S.A., and the Lincoln and Nottingham Women's Leagues. Mrs. C. Simpson, who presided, extended a cordial welcome to the visitors on behalf of the Boston League, and spoke of the advantages to be gained by Women's organisations thus coming together for fellowship and worship. The preacher was Mrs. C. Gordon Bolam, of Nottingham (President, North Midland District League). The Chapel was filled almost to capacity. Following the Service an informal social gathering was held in the schoolroom, with refreshments served by the ladies of the Boston congregation.

Halifax.—The Remembrance Service this year will live long in the memory of the congregation. The Service, which was conducted by the Minister, the Rev. W. H. Payne, was a touching tribute full of beauty and inspired hope for the future. The Lessons were read by Mr. Kenneth Beverly, recently demobbed from National Service, and Mrs. J. Follett, who lost two brothers in the First World War. After the Minister's address the ceremony of rededicating the War Memorial was held. This was performed by Mr. R. W. Parry, the Secretary-Warden, who served in the R.A.F. in the 1939-45 war. Miss D. Garnett then gave a pleasing rendering of an appropriate verse.

Southend.—The church was filled to capacity on Remembrance Day, when the Memorial Service, inspiringly conducted by Rev. N. Waddington, included a rededication of existing members and the reception of many who had recently joined. All members received certificates of membership and 21 new members were introduced by the Minister.

The choir sang Vaughan Williams' "Let Us Now Praise Famous Men", and Mrs. J. Williams recited Laurence Binyon's "For the Fallen".

Swansea.—It has been written: "Diversity becomes a source of richness and not of discord". This fact was witnessed in a somewhat new feature in Swansea's post-war religious life in the Unitarian Church, on Thursday, November 15, at 7.30 p.m. Five denominations and a Marxist united to form a Brains Trust, consisting of the Rev. Percy C. Brunt (Methodist), Mrs. Dale (Society of Friends), Professor Benjamin Farrington, of the University of Wales (Marxist), Professor H. O'Neill, of the same University (Roman Catholic), The Rev. Canon W. D. G. Williams (Church of Wales) and the Rev. Basil Viney (Swansea Unitarian Church). The questions discussed were as diverse as the members of the Trust, including topics on Universal Salvation, Communism, Spiritualism, Euthanasia, Atheism, Prohibition, Pacifism, the Pope on Maternity, and last but not least the Darwinian Theory. The question master was Mr. O. B. Deakin.

CALENDAR

SUNDAY, NOVEMBER 25th, 1951

ABERDARE, Un. Church, Stone St., 11 and 6, Rev. [illegible].
ALTRINCHAM, Un. Ch., [illegible] Rd., 11 and 3, Rev. B. Gill.
ACCRINGTON, [illegible] Road Chapel, 11 and 6.30, Rev. A. W. Vallance.
ANSDELL. (See Lytham St. Annes.)
ASTLEY, Unitarian Chapel, Manchester Rd., 11 and 6.30, Mr. J. [illegible].
BATH, Trim St. Chapel, Unitarian, 11 and 6.30, Mr. F. [illegible].
BELFAST, All Souls, Elmwood Av., 11.30 and 7, Dr. A. L. Agnew.
BELFAST, First Church, Rosemary Street, 11 and 7, Rev. W. J. [illegible].
BESSELS GREEN (nr. Sevenoaks), Unitarian Ch., 11, Rev. H. H. [illegible].

Billingshurst, Free Church, South Street, 11.15, Rev. J. Martin Hall.
Birkenhead, Un. Ch., Bessborough Rd., 6.30, Mr. George Craig.
Birmingham, Ch. of Messiah, Broad St., 11 and 6.30, Rev. Gordon Stuart.
Birmingham, Waverley Road Church and Hurst Street Mission, Small Heath, 6.30, Rev. Ronald McGraw.
Blackpool, North Shore, Dickson Rd., 10.45 and 6.30, Rev. F. D. Jones.
Blackpool, South Shore, Lytham Rd., 11 and 6.30, Rev. Arthur Whittaker.
Bolton, Bank St., 10.30 and 6.30, Rev. J. Gordon Davies.
Bolton, Halliwell Rd. Free Ch., 10.45 and 6.30, Supply.
Bolton, Unity Church, Deane Rd., 10.30 and 6.30, Rev. I. L. Toseland.
Boston (Lincs), Spain Lane Unitarian Ch., 6.30, Rev. C. Simpson.
Bournemouth, Un. Ch., West Hill Rd., 11, Rev. L. Redfern.
Bradford, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock.
Bridgwater, Christ Church, Dampiet Street, 2.30, Sunday School, 6.30, Mrs. Anderson.
Bridport, Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones.
Brighton, Christ Ch., Unitarian New Road, 11, Mr. William Spooner, 6.30, Dr. H. W. Stephenson.
Bristol, Lewin's Mead Meeting, 6.30, Dr. Mortimer Rowe.
Bristol, Oakfield Rd., Clifton, 11, Mr. D. C. Green, 6.30, Rev. J. Tyssul Davis.
Burnley, Unitarian Church, Trafalgar Street, 3, Rev. W. Hill Wareing.
Bury, Bank St., 11 and 6.30, Rev. F. M. Ryde.
Cambridge, Memorial Ch., Emmanuel Rd., 11 and 6, Rev. H. Stewart Carter.
Cardiff, The West Grove Un. Ch., 11, Mr. E. W. Kingdom, 6.30, Mr. S. R. Butler.
Carlisle, Unitarian Ch., Lorne St., 2.15, Sunday School, 6.30, Supply.
Chatham, The Church of the Great Companions, Hamond Hill, 3, Rev. Will Hayes.
Chesterfield, Elder Yard Ch., 10.45 and 6.30, Rev. E. Stanley Peters.
Chowbent Chapel, Atherton, 10.45 and 6.30, Supply.
Coseley, Staffs, Old Meeting House, Old Meeting Rd., 11 and 6.30, Rev. P. C. Whiteman.
Crewe, Free Christian Church, Beech Street, 6.30, Mr. J. Collinson.
Crewkerne, Un. Ch., Hermitage St., 11 and 6.30, Rev. F. Terry.
Croydon, Free Christian Ch., Wellesley Rd., 11, Rev. J. P. Chalk.
Dean Row, 10.45, Rev. E. E. Wrigley. Styal, 6.30, Rev. E. E. Wrigley.
Denton, Wilton Street Chapel, 11 and 6.30, Rev. John Gill.
Derby, Friar Gate Unitarian Chapel, 6.30, Rev. M. Constance Harris.
Ditchling, Old Meeting House, 10.45, No Service.
Doncaster, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. Parkinson.
Dover, Adrian Street Un. Ch., 6.30, Rev. Ethel Kay.
Dublin, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks.
Dudley, Old Meeting House, Wolverhampton St., 11 and 6.30, Rev. Charles Easton.
Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. Sydney P. Whitehouse.
Edinburgh, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. Tavener.
Exeter, George's Chapel, South St., 11 and 6.30, Rev. D. B. Fraser.
Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith.
Glasgow, St. Vincent Street Un. Church, 11 and 6.30, Rev. Alexander Reid.
Guildford, Ward Street Church, 11.15, Rev. R. Nicol Cross.
Hale Chapel, Hale Barns, 10.45 and 6.30, Rev. John Storer.
Halifax, Northgate End, 10.45 and 6.30, Rev. W. H. Payne.
Hastings, Free Chris. Ch., South Terrace, 11 and 6.30, Rev. Denbigh Hilton.
Hinckley, Great Meeting, Baines Lane, 11 and 6, Rev. C. H. Bartlett.
Horsham, Worthing Road, 6.30, Rev. J. Martin Hall.
Horwich, Unitarian Free Church, 6.30, Supply.
Huddersfield, Fitzwilliam St., 11, Rev. Dudley Richards.
Hull, Park St. Ch. (Un.), 6.30, Rev. Ralph Phillipson.
Ipswich, Friars Street, 11, Rev. Wm. Haworth. Bury St. Edmunds, Churchgate Street, 6.30, Rev. Wm. Haworth.
Kendal, Market Place Chapel, 11 and 6.30, Rev. C. A. Piper.
Kidderminster, New Meeting House, 11 and 6.30, Rev. H. Whitaker.
Knutsford, Brook St. Chapel, 11 and 6.30, Rev. Stanley Mossop.
Lancaster, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. Hall.
Leeds, Mill Hill Chapel, 10.45 and 6.30, Rev. R. V. [illegible].
Leicester, Narborough Rd., 11, Junior Ch., 6.30, ——.
Leicester, The Great Meeting, East Bond St., 11, Rev. Leonard [illegible], 6.30, Mr. T. [illegible].
Letchworth, Vasanta Hall, Gernon Walk, 11, Mr. David Clarke.
Lewes, Westgate Chapel, 11, Dr. H. W. Stephenson.
Lincoln, High St. Unitarian Church, 6.30, Supply.
Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Rev. L. A. Garrard.
Liverpool, Bootle Free Church, 6.30, Mr. S. H. [illegible].
Liverpool, Domestic Mission, Mill St., 6.30, Rev. J. [illegible].
Liverpool, Gateacre Chapel, 11, Rev. Duncan P. [illegible].
Liverpool, Hamilton Rd., Everton, 6.30, Rev. Brian L. Golland.
Liverpool, Hope Street, 11 and 6.30, Students, U.C.M.
Liverpool, Ullet Rd., 11 and 6.30, Rev. E. Shirvell Price.
London, Bell Street, Edgware Road, 6, Rev. Walter M. Long.
London, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. A. J. Long.
London, Brixton, Effra Rd., 11, Rev. E. G. Lee.
London, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. John C. Ballantyne.
London, Forest Gate, Upton Lane, 6.30, Supply.
London, Golders Green, Hoop Lane, 11 and 6.30, Rev. John [illegible].
London, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. W. H. [illegible].
London, Hampstead, Rosslyn Hill, 11, Rev. Wilfred Waddington.
London, Highgate Hill Unitarian Church, 11, Rev. G. J. G. Grieve.
London, Ilford, High Road, 6.30, Rev. W. C. Newton.
London, Islington Unitarian Church, Upper Street, Preston Hall, 7, Rev. A. V. Fox.
London, Kilburn, Unitarian Chr. Ch., Quex Road, 11, Rev. A .V. Fox, 7, Junior Church.
London, Lewisham, Un. Ch., High St., 11, Mr. C. G. Kenway.
London, Leytonstone, Lea Bridge Rd., Knotts Green, 6.30, Rev. G. E. Hale.
London, Mansford Street Chapel, Bethnal Green, 6.30, Rev. J. W. Dumble.
London, Richmond Free Ch., Ormond Road, 11, Rev. G. E. Hale.
London, Stratford, West Ham Lane Unitarian Church, 11.30, Children's Church, 6.30, Dr. Dorothy Tarrant.
London, Theistic Ch., 28 Bell Street, Edgware Road, 11, First Sunday in the Month.
London, Wandsworth, Un. Ch., East Hill, 11, Rev. A. Peacock.
London, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6. Dec. 2nd, Mr. L. B. Hopkins.
London, Wood Green, Unity Church, Newnham Road, 6.30, Miss M. Griffiths.
London, Woolwich, Dallin Road, S.E., 11.15, School, 6.30, ——.
Loughborough, Victoria St., 6.30, Supply.
Lytham St. Annes (Ansdell), Unitarian Church, Channing Rd., 11 and 6.30, Rev. H. Crabtree.
Maidstone, Unitarian Ch., Market Buildings, 6.30, Mrs. Muriel Hilton.
Manchester, Blackley, Unitarian Church, Chapel Lane, 10.45 and 6.30, Rev. Kenneth Sherratt.
Manchester, Cross Street Chapel, 10.45 and 6.30, Rev. F. Kenworthy.
Manchester, Failsworth, Dob Lane Chapel, 10.45 and 6.30, Rev. J. Pipkin.
Manchester, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. F. Cottier.
Manchester, Monton Ch., Eccles, 10.45 and 6.30, Rev. D. T. Evans.
Manchester, Pendleton Un., Cross Lane, 6.30, Mr. T. W. Roberts.
Manchester, Platt Chapel, Rusholme, 6.30, Rev. J. William Dyer.
Manchester, Renshaw St. Mission, 6.30, Rev. A. J. Heale.
Manchester, Stand Ch., Whitefield, 10.45 and 6.30, Rev. G. D. Foote.
Manchester, Wilbraham Rd., Chorlton-cum-Hardy, 6.30, Mr. A. E. Potts.
Manchester, Wythenshawe, Un. Church, Brownley Rd., Benchill, 6.30, Mr. J. S. Hallam.
Mansfield, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Twinn.
Marple, Calver Institute, 3, each Sunday.
Mexborough, Free Christian Ch., 10.30 and 6.30, Rev. E. A. Davies.
Middlesbrough, Christ Ch. Unitarian, Corporation Rd., 6.15, Rev. A. E. Morris.
Middleton, Old Road Chapel, 6.30, Rev. John Evans.
Morecambe (see Lancaster).
Moretonhampstead, 3, Newton Abbot, 6.30, Rev. C. G. Toone.
Mossley, Christian Church, Stamford Road, 10.45 and 6, Mr. Edric Shaw.
Nantwich, Old Chapel, 6, Mr. W. Browning.
Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. H. Coram Davies.
Northampton, Kettering Road Ch., 11 and 6.30, Rev. Laurie Toseland.
Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy.
Nottingham, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam.
Oldbury, Unitarian Church, Birmingham St., 11, Children's Service 6.30, Rev. Harold A. Gore.
Oldham, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall.
Oxford, Manchester College Chapel, 11.30, Dr. H. J. McLachlan.
Padiham, Nazareth Unitarian Ch., Knight's Hill, 10.30 and 6, Rev. W. Hill Wareing.
Park Lane Chapel, near Wigan, 11 and 6.30, Rev. Albert Smith.
Plymouth, Unitarian Centre, Houndiscombe Rd., 11 and 6.30, Rev. E. H. [illegible].
Poole, Un. Ch., Hill St., 11.15, Junior Church, 6.30, Rev. E. Penn.
Portsmouth, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. [illegible].
Preston, Unitarian Chapel, Church St., 6.30, Rev. Alun Williams.
Ringwood, Hants, the Meeting House, 6.30, Rev. L. Redfern.
Rochdale, Blackwater Street, 10.30 and 6, Rev. W. [illegible].
Rotherham, Church of Our Father, 10.45 and 6.30, Rev. Wm. Miller.
Sale, Atkinson Rd., 11, Rev. J. William Dyer.
Scarborough, Un. Ch., Westborough, 10.30 and 6.30, Rev. W. T. [illegible].
Sheffield, Unity Church, Crookesmoor Rd., 11 and 6.30, Rev. E. D. Davies.
Sheffield, Fulwood Old Chapel, 11, Rev. F. [illegible].
Sheffield (Attercliffe), 6.30, Mr. T. H. [illegible].
Sheffield, Upper Chapel, 11 and 6.30, Rev. G. S. [illegible].
Shrewsbury, High St., Unitarian, 11 and 6.30, Rev. A. H. [illegible].
Sidmouth, High Street Unitarian, 11 and 6.30, Mr. Eric Kay.
Southampton, Kell Memorial Hall, Belle Vue Road, 6, Rev. H. J. [illegible].
Southend-on-Sea, Darnley Road, 11, Children's Church, 6.30, Rev. E. G. [illegible].
Southport, Portland Street Church, 11 and 6.30, Rev. A. H. [illegible].
Stalybridge, Un. Ch., Canal St., 10.30 and 6.30, Rev. E. D. [illegible].
St. Helens, Cooperation St., 6.30, Rev. Duncan P. [illegible].
Stockport, Un. Ch., St. Peter's Gate, 10.30 and 6.30, Rev. [illegible].
Stockton-on-Tees, Wellington St., 6.30, Rev. A. J. [illegible].
[illegible], [illegible] Un. Chapel, 11 and 6.30, Rev. [illegible].

The Lindsey Press

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very useful. It contains the following hymns:—

The First Nowell; Christians, Awake!; O Little Town of Bethlehem; Silent Night!; While shepherds watched their flocks by night; It came upon the midnight clear; Good King Wenceslas looked out; We three kings of Orient are; Above the plains of Palestine the stars are shining still; Hark! the herald-angels sing; As I kept watch beside my sheep; Long, long ago, in manger low; I heard the bells on Christmas Day; Today be joy in every heart; O Thou great Friend to all the sons of men.

5s. per hundred, by post 5s. 7d.

The Lindsey Press, 14 Gordon Sq., London, W.C.1

BIRTH

ODGERS.—On November 20, 1951, at Godalming, to Unity Neilson, wife of Charles Norman Fellows Odgers, Colonial Service, Northern Nigeria, a daughter.

DEATH

BALLANTYNE.—William Henry Ballantyne, F.I.C., C.P.A., B.Sc., on the 19th inst., at Eastbourne.

MISCELLANEOUS

HIGHLAND PLACE UNITARIAN CHAPEL, ABERDARE. Sale of Work for Church Funds, Thursday, December 6, 1951. Contributions gratefully received by Miss George, Unity House, Aberdare.

ATTRACTIVE CHRISTMAS CARDS, 1½d.—6d. Nativity and International selection. Also "Endsleigh Painting Cards"—lovely Nativity scenes in outline for colouring. Large double cards, printed greetings, envelopes; splendid for Sunday Schools, children generally; 2s. packet, six assorted. (From: S.P.C.K., Church Bookshops, etc.) *Discounts for Bazaars/quantities.*
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SWANSEA, Pennard, Free Christian Meeting House, 11, Rev. B. VINEY.
SWANSEA, Unitarian Church, High Street, 6.30, Rev. B. VINEY.
SWINTON, Swinton Hall Rd., 10.45 and 6.30, Rev. ERIC WILD.

TAVISTOCK, The Abbey Chapel, 3.15, Rev. E. H. KENSLEY.
TENTERDEN, Old Meeting House, Ashford Rd., 6.30, Rev. G. KEREKI.
TODMORDEN, Unitarian Church, 10.45 and 6, Rev. M. JOHNSON.
TORQUAY, Unity Ch., Montpellier Rd., 6.30, Mr. T. H. LEY.
TROWBRIDGE, Conigre Unitarian Ch., 11 and 6, Rev. A. F. O. THOMAS.
WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. EDGAR W. HILL.
WARRINGTON, Cairo St., 10.30 and 6.30, Rev. E. W. DEAKIN,
WATFORD, Friends House, Derby Rd. (by permission), 7.30, Last Sunday in the Month.
WEST BROMWICH, Lodge Road, 6.30, Mr. R. D. WOODALL.
WEST KIRBY, Brookfield Gardens, 11 and 6.30, Rev. A. D. WILLIAMS.
WHITBY, Flowergate Chapel, 2 p.m., Rev. W. T. WILKINS, Junior Church.
YORK, St. Saviourgate Chapel, 6.30, Supply.

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, the N.U.F., 14 Gordon Sq., W.C.1.

AUSTRALIA

ADELAIDE, Un. Christian Church, Wakefield St., 11 and 7, Rev. COLIN GIBSON.
MELBOURNE, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening, 7 p.m. Rev. V. JAMES.
SYDNEY, New South Wales, Unitarian Church, 15, Francis Street (off College St.), 7.15, Rev. J. B. TURNER. Manse Telephone LX 5321.

THE COLLEGE APPEAL

£10,000 by 1954
£6,000 by Christmas, 1951

On 1st October, 1951, Manchester College, Oxford, and the Unitarian College, Manchester, formally began to work in co-operation with each other, both academically and financially.

From now on, **the Centenary Appeal Fund of the Unitarian College, Manchester, will be devoted to the joint work of the two colleges.** U.C.M. has undertaken to try to contribute at least £800 a year from the Appeal Fund to the joint account which is now fully financing the training of Unitarian and Free Christian Ministers at both colleges.

Please help the organisers of the Fund to honour this undertaking. Gifts (and applications for 7 year Covenant forms) should be sent to:

A. K. ROSS, B.C.L., M.A., *Appeal Treasurer,*
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HOLIDAY ACCOMMODATION

A RESTFUL HOLIDAY in any month of the year is offered to educated persons tired out by nursing or teaching or by long hours of work, for whom a rest and change of scene would be beneficial. The nominal weekly charge is £3 3s. 0d., the balance of cost being met by the endowment of the Trust. Applications to be made to the Warden, The Margaret Champney Home, Horton, Near Slough, Bucks.

A SPECIAL OFFER to those Unitarians also Quakers and others like-minded, who would benefit by winter rest or holiday. A congenial time in really warm and well-appointed South Coast hotel offered at less than cost any time between November 26 and December 22. A limited number of twin bedded rooms on top floor (no lift) offered at £3 7s. 6d. weekly per person, inclusive of early tea to room, four meals daily, coffee, baths, heated bedroom (h. & c.), spring interior mattress to every bed, easy chairs for all in two well-furnished lounges. Sharing arranged if desired or singles at £4 10s. 0d. weekly. Lower floors twin-bedded rooms from £4 inclusive per person. Similar for longer-term winter residents. Central heating throughout. Normanhurst, Eversfield Parade, St. Leonards-on-Sea. Medically commended for winter; opposite open and covered promenades; abundant sun shelters.

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SALE OF WORK
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to be opened at 2.30 p.m. by
MISS ANNE HOLT, M.A., F.R.HIST.S.

UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister: Rev. W. BOTTOMLEY. *Meetings as advertised.*
UNITARIAN COMMUNITY CHURCH, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. BOTTOMLEY.

CANADA

MONTREAL, Church of the *Messiah*, Sherbrooke St. West, and Simpson St., 11, Rev. ANGUS CAMERON.
TORONTO, First Un. Ch., 175 St. Clair Avenue West, 11, Rev. W. P. JENKINS.
VANCOUVER, B. C. Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. HODGKINS.
WINNIPEG, First Federated Church, Sargent and Banning, 11, English, 7, Icelandic, Rev. P. M. PETURSSON.

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Rd., 11 and 7, Rev. E. H. MORRIS.
WELLINGTON, Unitarian Free Church, Tisdall's Buildings, 100 Lambton Quay, Supply.

SOUTH AFRICA

CAPE TOWN, Hout St., 11, Sunday School, 7 o'clock Service, Rev. MAGNUS C. RATTER.

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